

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Truth should be the first lesson of the child and the last aspiration of manhood."

No. 22, Vol. LXXI.

Thursday, June 3, 1909.

Price One Penny.

REMARKABLE DISCOVERIES IN AMERICA.

MR. KINKAID, of Idaho, U.S.A., for thirty years an employee of Smithsonian Institute at Washington, recently made a discovery while travelling through the Grand Canyon of the Colorado, that may shed additional light upon the early inhabitants of that country. Mr. Kinkaid's report is to the effect that while rowing down the river in a canoe looking for mineral, he saw a peculiar formation of rocks in the side of the gorge at a height which subsequent calculations placed at 2,000 feet above the river bed. With much difficulty he reached the place and discovered an opening in the face of the cliff. Steps were carved in the stone, leading down from the entrance a distance of about thirty feet. He concludes that at the time this opening was made the bed of the river was but a little way below it—probably no lower than the bottom of the steps already mentioned. What he found is described by him in part as follows:

"The main passageway is about twelve feet wide, narrowing to nine feet toward the farther end. About fifty-seven feet from the entrance, the first side-passages branch off to the right and left, along which, on both sides, are a number of rooms about the size of ordinary living rooms of to-day, though some are thirty or forty feet square. These are entered by oval-shaped doors and are ventilated by round air spaces through the walls into the passages. The walls are about three feet six inches in thickness. The pass-

ages are chiseled or hewn as straight as could be laid out by an engineer. The ceilings of many of the rooms converge to a centre. The sidepassages near the entrance run at a sharp angle from the main hall, but toward the rear they gradually reach a right angle in direction. Over a hundred feet from the entrance is the cross-hall, several hundred feet long, in which was found the idol, or image, of the people's god, sitting cross-legged, with a lotus flower or lily in each hand. The cast of the face is oriental, and the carving shows a skilful hand, and the entire relic is remarkably well preserved, as is everything in this cavern.

"On all the urns, on walls over doorways, and tablets of stone which were found by the image are the mysterious hieroglyphics, the key to which the Smithsonian Institute hopes yet to discover. These writings resemble those on the rocks about this valley. The engraving on the tablets probably has something to do with the religion of the people. Similar hieroglyphics have been found in the peninsular of Yucatan, but these are not the same as those found in the orient. Some believe that these cave dwellers built the old canals in the Salt River valley. Among other finds are vases or urns and cups of copper and gold, made very artistic in design. The pottery work includes enamelled ware and glazed vessels. Another passageway leads to granaries such as are found in the oriental temples. They contain seeds of various kinds. One very large storehouse has not yet been entered, as it is twelve feet high and can be reached only from above. The copper hooks extend on the edge, which indicates that some sort of ladder was attached. These granaries are rounded, and the material of which they are constructed, I think, is a very hard cement. A grey metal is also found in this cavern, which puzzles the scientists, for its identity has not been established. It resembles platinum.

"Among the discoveries no bones of animals have been found, no skins, no clothing nor bedding. Many of the rooms are bare but for water vessels. One room, about forty by seven-hundred feet, was probably the main dining hall, for cooking utensils are found here. What this people lived on is a problem, though it is presumed that they came south in the winter and farmed in the valleys, going back north in the summer. Upwards of fifty-thousand people could have lived in the cavern comfortably. One theory is that the present Indian tribes found in Arizona are descendants of the serfs or slaves of the people which inhabited the cave. Undoubtedly a good many thousands of years before the Christian era a people lived here which reached a high stage of civilization."

Discoveries of this kind are especially interesting to the Latter-day Saints, and to students of the Book of Mormon, as external evidence of the genuineness of that inspired record. The Book of Mormon tells us that at the time of the confusion of tongues, when the Tower of Babel was being built, a few families found favor

with the Lord because of their righteousness and were spared the punishment meted out to the wicked. These families, under the leadership of "the brother of Jared," made their way out of the country and to the shores of the mighty waters, which they crossed in barges designed by revelation from the Lord, and came to "the land of promise, which was choice above all other lands." This colony is supposed to have landed on the shores of North America, since their historians refer to a journey southward even to the "narrow neck of land," the name by which the Isthmus of Panama was known by Book of Mormon writers.

About 1500 years later, or 600 years B.C., another colony was led out of Jerusalem by Lehi, who had hearkened to the warnings of the prophet Jeremiah, and they two were led by the Lord to the western hemisphere, landing somewhere near the present site of the City of Valparaiso, Chili. This fact is learned from their description of the country and the reference in the records to the long journeys northward before they reached "the narrow neck of land." Eleven years after this second colony left Jerusalem, King Zedekiah was taken captive into Babylon and the people were scattered. A small company under the leadership of Mulek managed to escape and finally found their way to the land of America, going ashore a short distance south of the "narrow neck of land," where they spread out and built cities and grew in numbers.

While these Israelitish people occupied the land at different times, they all came from the same continent and it is reasonable to conclude that where evidence is found of their traditions and language, it would be much the same. This may account for the fact referred to in Mr. Kinkaid's report that the hieroglyphics engraved on the urns, walls and over the doors, are "similar to hieroglyphics previously found on the peninsula of Yucatan." He mentions the evidence of a high degree of skill in the construction of this great underground passage; of a knowledge of the arts of architecture, engraving and the working of metals. The Book of Mormon makes frequent mention of the high state of civilization attained by these ancient peoples. In the Book of Ether, which contains a record of the colony that came from the Tower of Babel, we read: "they became exceeding rich, having all manner of fruit and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things." We read further that under the reign of King Riplikish, the people were taxed heavily "and with taxes he did build many spacious buildings, * * * and he did build many prisons, and whoso would not be subject unto taxes, he did cast into prison; * * * and he did cause that they should labor continually, * * * wherefore he did obtain his fine work; yea, even his fine gold did he cause to be refined in prison; and all manner of fine workmanship he did cause to be wrought in prison." Referring to the reign of Morianton, it is written, "and the people became exceeding rich under his reign, both in buildings and in

gold and silver," and under one of his successors, "they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals, and they did dig it out of the earth. * * * And they did make all manner of tools to till the earth, * * * and all manner of weapons of war, and they did all manner of exceeding curious workmanship."

We look for continued discoveries of this character, all of which will ultimately show that the Prophet Joseph Smith was certainly inspired of God in bringing forth the Book of Mormon.—S. N. L.

LIGHT ON A GOSPEL SUBJECT.

AT the close of a cottage meeting a short time ago, the writer had a very interesting conversation with a young man who professes to be seeking earnestly for light and truth. He is a member of a religious body which teaches some of the fundamental principles of the gospel of Christ. The young man had been taught faith in God, and in His Son Jesus Christ, sincere repentance of sin, and baptism by immersion for the remission of sins; but, like the disciples whom Paul met at Ephesus, he had not heard of the laying on of hands for the gift of the Holy Ghost. He believed in the baptism of the Holy Spirit as well as in the baptism of water, but thought that the former was received direct from God without any human agency. I opened my Bible and showed him from its sacred pages that the ordinance of the laying on of hands for the gift of the Holy Ghost was practised in the primitive Christian Church. This he acknowledged, but did not think that the same ordinance is necessary to-day. This is the belief of countless thousands of professing Christians at the present time. They have been taught it by men who claimed to be called of God and to be expounders of the true plan of salvation. The absurdity of this claim is at once made manifest; for surely the Lord would not authorize men to do away with a holy ordinance which He instituted in former times, through which His children could receive that most precious of all gifts, the gift of the Holy Ghost. In this, as in many other instances, we see a literal fulfillment of Isaiah's prophecy, in which he said that the time would come when men would transgress the laws of God, "change the ordinance, and break the everlasting covenant."

The young man, in an endeavor to support his belief that God bestows the Holy Ghost upon repentant and baptized believers without the laying on of hands, referred to the second chapter of the Acts of the Apostles, in which the Apostle Peter, in addressing the inquiring multitude, said: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "You see," he said, "that on that occasion the apostle made no mention whatever of

the ordinance of which you speak, namely, the laying on of hands," which he thought he would have done had he considered it necessary. He acknowledged that the converts which Phillip made in Samaria received the Holy Ghost, "through the laying on of the apostle's hands"; that the disciples at Ephesus were made partakers of the same priceless gift under the hands of Paul, and that Timothy received it in a similar manner; but he did not think that the converts made on the day of Pentecost received it in that way, as the record does not contain any account of the ordinance being administered to them on that occasion. The scriptures before quoted did not seem to make much impression upon him; he felt himself securely intrenched behind the second chapter of the Acts of the Apostles. I felt at a loss to know how to dislodge him, when a ray of light came to me on the subject, which enabled me to see the weakness of his position. I said to him, "If the Apostle Peter had made mention of the ordinance of the laying on of hands for the gift of the Holy Ghost, on the day of Pentecost, and it were so recorded in the Acts of the Apostles, would you be convinced of the necessity of that ordinance?" He answered in the affirmative. I then asked him if he believed that the people who were converted on that occasion received the ordinance of baptism. To this question he gave an affirmative reply also. "But," I continued, "the record does not state that they were baptized, and so we are to conclude, if your reasoning be correct, that they did not receive that sacred ordinance either. You can now see the condition in which you place yourself. You have just as much grounds for believing that the converts on the day of Pentecost were not baptized as you have for believing that they did not receive the laying on of hands for the gift of the Holy Ghost." I am pleased to say that the gentleman saw the point in the argument and acknowledged that the foundation upon which he had built his belief was not of an enduring substance.

I then called his attention to a passage of scripture in Hebrews which reads as follows: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6: 1, 2.) I asked him if he believed in the principle of faith, in repentance, in baptism, in the resurrection of the dead, and in eternal judgment. He answered that he believed all these things. I then asked him what grounds he had for leaving out the ordinance of the laying on of hands, seeing that it was also part of the doctrine of Christ. His answer was that he had never been taught the ordinance. I showed him that, according to the scriptures he would be just as much justified in disbelieving in the principle of faith, in repentance, in baptism, in the resurrection and in eternal judgment as he would in disbelieving in the laying

on of hands for the gift of the Holy Ghost. He seemed pleased at having received light upon this important subject, and expressed a desire to have another interview with some elders of the Church at an early date.—W. A. M.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE semi-annual conference held in the Cambridge Hall, Sheffield, May 30th, was largely attended at each of the three sessions, and at night the large hall was entirely filled, many strangers and investigators being present. The conference commenced at 10:30 a.m., the congregation singing, "Did you think to pray?" The opening prayer was offered by Elder James Thomas. The statistical report for six months ending May 30th, was read and accepted. The general and local authorities were sustained by unanimous vote.

President Josiah Eardley extended a cordial welcome to all who attended and reported all the branches in good condition and the work of the Lord spreading rapidly, although the general spirit of the world was love of pleasure to the utter neglect of religious matters. He congratulated the saints on the presence of those who could give them timely and suitable instructions.

Elder Fred. C. Sanford expressed his pleasure at having the privilege of preaching the gospel to his fellow-men. He showed the necessity of obedience to its principles as well as believing in them.

Members of the Barnsley branch choir sang a pleasing quartette.

President Charles W. Penrose explained the necessity of presenting the authorities of the Church at our conferences and the need of sustaining them by uplifted hand to show to the heavens that we accept the men whom the Lord has appointed to lead and guide His Church in the way of righteousness. He referred to the labors that had been performed by the elders given in the report which had been read, and stated that bodies of traveling elders were engaged in similar work throughout the British Isles, upon the European continent, in Turkey and South Africa, which are included in the European Mission, also throughout the United States and upon the Islands of the sea, and in Australasia. He admonished the saints as to the performance of their duties in the Church and the folly of neglecting them.

During the morning meeting Elder Joseph S. Tingey was honorably released to return home, and Elder Fred C. Sanford was transferred to the Leeds conference. After singing, benediction was pronounced by Elder J. L. Francom.

Afternoon services commenced at 2:30 p.m., the choir singing "The Spirit of God like a fire is burning." Prayer was offered by Elder M. J. Rich. The little boys and girls of the Sheffield Sunday School, led by Elder Sanford, sang "The Island of Dreams."

Elder Joseph S. Tingey expressed his pleasure at returning home after performing his mission, and his thanks to the saints and friends for their kindness to him while here. He had seen some of the fruits of his labors, and bore testimony to the truth of the latter-day work.

Elder Fred. C. Sanford sang, "The Plains of Peace."

Sister Romania B. Penrose made a timely and practical address on the duties of Relief Societies, and particularly of mothers in relation to their children, both when very young and when they are approaching manhood and womanhood, and in regard to the relief of the poor and distressed, touching also upon the first principles of the gospel and the Divine authority received by the Prophet Joseph Smith.

President C. W. Penrose discoursed on the relationship between husband and wife, showing the eternity of the true marriage covenant and the prevalence of the male and female elements in all the creations of God. Touched on the spiritual and physical creation, and the destiny of the earth and its inhabitants.

President Josiah Eardley bore testimony to the truth of the teachings that had been given. "Now let us rejoice in the day of salvation," was sung, and the benediction was pronounced by Elder Richard Jefferies.

The evening services commenced at 6:30 by singing, "What was witnessed in the heavens?" Prayer by Elder Mark Sutton. Singing, "Guide us, O thou great Jehovah."

Elder Richard Jefferies bore an impressive testimony to the truth of the latter-day gospel, and desired to leave it with the people as he might not have the privilege of attending another conference in this land.

Elder Thomas Alston expressed his willingness to labor in the ministry as long as he was required, and was thankful to have the opportunity of spreading the truth in the land from which his father had emigrated.

Elder Fred. C. Sanford sang the solo, "Face to Face."

President C. W. Penrose contrasted the unity and knowledge in the Church of Christ with the confusion and doubt prevailing in the various religious sects, both "Christian" and heathen; touched on the personality of God and our relationship to Him as His sons and daughters in the spirit. Pointed out the destiny of God's children according to their reception and practice of light and truth. Testified to the appearance of the Father and the Son and angels from on high to the Prophet Joseph Smith.

President Eardley expressed his joy and satisfaction at the splendid conference and the teachings that had been imparted.

The Birdwell choir sang the anthem, "Jerusalem, My Glorious Home." The congregation sang the Doxology, and the closing prayer was offered by Elder F. Harold Chambers.

LEROY DUCE, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 3, 1909.

ALL TRUTH AND LIGHT IS OF GOD.

SOME inquiries have been made concerning the religions of the heathen world and of the eminent leaders from whom they emanated, also concerning the worship of idols followed in many ancient and modern nations. The question is asked whether these various forms of worship were introduced by Divine inspiration, and if so, whether God can be viewed as inspiring men to establish such contradictory and opposing faiths and forms.

That there is some good in all the religions of the world, whether called by the name of Christian or Pagan, there can be no doubt in minds that are informed and open to reason. On general principles it may be conceded that God is the Author or Revealer of everything that is true and for the development, elevation and ultimate redemption of mankind. "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." (Jas. 1: 17.) "All things which are good cometh of God, and that which is evil cometh of the devil," Book of Mormon, page 612. As there is something of good in all the so-called Christian sects, so there is in the different heathen religions. Whatever of truth there is in each and all of them, is of God. This, however, does not apply to the errors and evils to be found in them. They are from men, or from Satan, or from both.

The great reformers who have arisen from time to time in modern Christendom each brought into view some truths of importance and of value to humanity, but, unfortunately, these were mingled with erroneous notions, and the consequence has been confusion, contention, strife and spiritual darkness. In the world outside the pale of Christendom the same remarks apply. God does not make conflicting sects, whether Christian or Pagan, but He does give light to all who seek after it, and the inhabitants of the earth are His children, the objects of His care, and "He is not very far from any one of them, for in Him they live, and move, and have their being." (Acts 17: 25-28.) The spirit of intelligence, which is the light and life of all men, proceeds from the presence of God

throughout the immensity of space. It is in and through all things, and is the power by which they are governed. (Doc. and Cov., Sec. 88: 11-13.)

As to the great luminaries of the world outside of Christendom, we may say that they were of God so far as they introduced and proclaimed principles by the practice of which the nations to whom they ministered were lifted up from barbarism, and darkness, and idolatry, towards the Author of their being. We do not regard Buddha, Confucius, Mohammed, Zoroaster, and other such great spirits as impostors, as they are viewed by modern religious sectaries. They were each a power for good, at the time and with the people whom they led out of grievous errors and vices towards a purer faith and life. We do not place them, however, on a level with the authorized servants of God who held His Priesthood, and were Divinely appointed and ordained to administer in His name those ordinances which were recognized in heaven, and which prepared man for the immediate presence and society and glory of God.

Moses, who was the messenger of God to give to Israel the law of carnal commandments, which was for a temporary purpose and adapted to the people who would not receive the higher law which was afterwards restored by Christ, was in a different rank to the great men whom we have named, as He had intercourse with Deity and held Divine authority to act in God's name. Still, the system which he was the means of introducing was not the eternal plan of salvation, and had to be superceded by the pure gospel of the Son of God. Yet, what he proclaimed was the word of the Lord and was binding upon the people to whom it was delivered and their descendants for many generations. Something on the same principle, the systems introduced by the founders of oriental faiths in their inception were from a Divine source, and were immensely for the benefit of the people who received them. But these became corrupted by more modern individuals and theories and practices, as indeed was the case with the great religion proclaimed by Moses, the man of God.

The worshipping of idols under any form of religion is both irrational and wicked, yet many millions of the human family have bowed down before images of human manufacture as object lessons representing to their minds the invisible deity or deities whom they had learned to adore. The hideous idols with many heads, or arms, or legs were intended to proclaim the wisdom, or power, or some other attribute of the gods which were the intended objects of heathen worship. There can be no doubt, however, that millions of the uninformed have been idolaters in the full meaning of the term. The worshippers of the sun do not, according to their own explanations, really view the sun as the God of the world, but they see in it the nearest representation to them of that unknown deity whose light and power permeate the universe. But all these

idolatrous forms and ceremonies have been founded upon erroneous ideas concerning the great Eternal Being who is the author of our existence and in whose image we are formed. They are therefore wrong and of evil tendency and will be all utterly abolished when the glorious gospel of the Son of God is understood and obeyed.

Light, whether we view it in its spiritual or its natural aspect, is from God, but it is manifested in various degrees and by different operations. A pencil of natural light is composed of seven different rays. As each of these is reflected by various objects, so is their apparent color. Yet it is the one selfsame light that is thus given forth in this variety of tints. Also there are different capacities in the human eye to focus and perceive objects on which the light falls and is reflected. Some eyes can clearly discern objects at a great distance. Others are not so adapted, but are quick to see things that are close at hand. The light is the same, but the power to receive it varies in different individuals. In the spiritual world there are different manifestations and operations of that Divine light which is from the spirit of the Lord. There are different gifts enjoyed by mortals according to their organism and their faith, but the spirit that gives them is the one Spirit or Light of Christ. (I. Cor. 12: 4-11.) It is pure intelligence or "the light of truth," which is eternal, without beginning and without end.

Now, as that light is the same through all ages, and wheresoever it reaches and animates and inspires, so it and all that is good and pure and right and which leads mankind from lower conditions to higher is of Divine origin. And when that light is focused on a great centre of reflection, whether that be a Moses, or a Mohammed, a Christ or a Buddha, a Peter, a Paul, a Confucius, or a Zoroaster, a Luther, a Wesley, a poet, a prophet, a seer, or any reformer of mankind, the spirit, the light, the influence is from on high. This, however, must not be confounded with Divine authority to minister in the name of the Father, or of the Son, or of the Holy Ghost. When that is conferred upon men, their administrations are recognized and sealed in heaven, while that which is performed by men, however great, and intelligent, and moral, and worthy, when they are not so authorized is void and vain, and without force on earth or in heaven. And the false doctrines, misconceptions, or departures in any way from the revealed word of God are not to be attributed to Him, but to the minds of men or the power of the Evil One.

Let God be glorified for all the truth and light and goodness that have been operating upon mankind, whether in Christendom or in heathendom, no matter through whom they have been manifested. And let the souls of the children of men be open to receive His living word, to-day, and the light of the everlasting gospel once more restored to earth, and cast aside the errors, and follies, and conflicting notions of men everywhere. Then the time will soon come when people will cast their idols to the moles and the bats,

their false creeds and human forms and ceremonies to the darkness out of which they came, and their man-made systems into the limbo of exploded heresies; and the light of God, and the knowledge of God, and the glory of God, will spread and cover all the earth and bring it into communion and harmony with heaven.

C. W. P.

SCANDINAVIAN MISSION IS PROSPERING.

WE are in receipt of a letter from President Andrew Jenson of the Scandinavian Mission describing his tour of the various conferences under his direction, his visits with the saints and elders and the meetings that were held. The first conference mentioned is that of Copenhagen, embracing Sjaelland, Lolland, Falster and Bornholm. There were thirty traveling elders present on this occasion, and the meetings were all well attended. The reports showed a good condition to exist in all the branches, with Copenhagen branch well in the lead. Several baptisms took place during these conference services.

Aarhus was visited next. This conference embraces fully two-thirds of the Cimbric peninsula, all of the island of Fyen, and some smaller islands. Twenty-six traveling elders labor in this conference, and are doing a satisfactory work. Meetings were held both Saturday and Sunday, April 3rd and 4th, which were numerously visited by the saints and by many strangers.

The next series of meetings were held in Aalborg. This conference occupies the northerly part of Denmark, and has for many years been a fruitful field for "Mormonism." The second branch of the Church in Denmark was established here in 1850 by Elder George P. Dykes. During the fifty-eight years since then, thousands of good people have embraced the gospel here and emigrated to Zion. The Church owns a splendid hall in Aalborg, where a great many saints and strangers were privileged to listen to the word of the Lord delivered under the power and inspiration of the Holy Ghost. There are twenty-three elders in this conference, under the presidency of Elder Isaac A. Jensen. From Frederikshaven, a branch of Aalborg conference, President Jenson crossed over to Gotenborg, Sweden, where he visited a day or two with President Peter Sundwall, of the Swedish mission, and others, talking over missionary work.

From Gotenborg, the trip led into Norway where several conference sessions were held, the first being at Bergen 24th and 25th. The trip from Christiania to Bergen is made partly by rail, partly by sleighs and carts, over a most picturesque country. The hall usually retained by the elders in Bergen was much too small to accommodate the crowds that gathered to hear the testimonies of the elders, so the largest hall in the city was hired. At the Sunday evening session fully four hundred people turned out. There are

sixteen elders laboring in the Bergen conference and all are doing very well, indeed. President Jenson entertains great hopes of the Bergen conference, especially if the accommodations can be secured in the way of halls that some of the other conferences enjoy.

The next feature of the trip was a thirty-six hours' voyage along the coast of Norway to Trondhjem, where another feast of spiritual things was had in company with the elders and saints of that conference. A mark of attention that President Jenson appreciated very much was the meeting with saints at Aalesund. The entire membership of the branch came down to the wharf to shake hands with him and wish him God-speed. There are only eleven elders in the Trondhjem conference, but they are working like trojans. The conference includes a large area of country. Some of the elders traveled five hundred miles to attend conference. Elders have now been sent to Vardo, beyond North Cape, to do missionary work.

The return trip was begun from Trondhjem. In Christiania, on May 8th and 9th a particularly interesting conference was held. There are thirty-five traveling elders in this conference. The work is progressing satisfactorily, and the elders and saints are enjoying the spirit of the work. The singing of the Christiania choir, under the leadership of Elder Otto Johnson, was a pleasing feature of the meetings here.

During the tour President James M. Keller, of the Bergen conference, and President Alma B. Larsen, of the Christiania conference, were released to return home to Zion. Elder Enoch E. Christoffersen was selected to succeed President Keller in Bergen, and Elder John H. Berg was appointed to succeed President Larsen of Christiania.

The letter closes with these words: "I rejoice exceedingly in what I have seen and learned during my visit to the conferences, and I feel very much encouraged. The weekly reports which elders forward to this office show zeal and success on every hand."

FROM THE MISSION FIELD.

From the Turkish Mission.—Word comes from President J. Wilford Booth that Elders Woodbury and Stevenson are in Aleppo, having come down from Zara. It is expected that all of the elders will meet there soon and hold a conference. He reports that the political situation is still very unsettled. Ten baptisms are reported, five being performed on the 15th of May, the anniversary of the restoration of the Aaronic priesthood in this dispensation. The suffering among the poor is intense, even some of the saints requiring help.

Arrivals.—The following missionaries for the European mission

arrived June 1st, 1909, per s.s. *Dominion*: Edward Charles Rich, Montpelier, Idaho; Archibald B. Gunnell, Central, Idaho; Rushby C. Midgley, Francis J. Walkingshaw, Henry C. Anderson, John Cameron, Jr., Andrew C. Bjork, Dan A. Swenson, Salt Lake City; Charles R. Welling, George F. Grover, Garland; John G. Darley, Wellsville; Isaac M. Osborn, Joseph Alfred Christofferson, Rexburg, Idaho; Howard Chamberlain, Orderville; James H. Carter, Nephi; Griffith E. Williams, Thomas, Idaho; John Hadfield, Jr., Grouse Creek; Elbert O. Reading, Centreville; Heber P. Cooper, Mt. Sterling; Joseph K. Nicholes, American Fork; Reed J. Knudsen, George M. Farrer, Provo; Nephi Hanson; Darby, Idaho; Andrew H. Ottesen, Salem; Andrew P. Nielsen, Cleveland; Peter F. Swenson, Marion, Idaho; Arthur Woolley, Kanab; Franklin T. Reber, Smithfield; John E. Tanner, Jr., Washington; Richard J. Hemsley, Plano, Utah; Louis A. Nelson, Safford, Arizona; Oscar W. Steele, Iona, Idaho; Rufus Beach, Idaho Falls, Idaho; William S. Mack, Fairview, Arizona; Don C. Loveland, Albion, Idaho.

Appointments.—The elders who arrived for Great Britain, June 1st, have been appointed to labor in the following conferences: Archibald B. Gunnell, George F. Grover, Birmingham; Elbert G. Reading, John G. Darley, Bristol; Griffith E. Williams, Edward Charles Rich, Leeds; Rushby C. Midgley, John Cameron, Jr., Liverpool; James H. Carter, London; Howard Chamberlain, Manchester; Francis J. Walkingshaw, Henry C. Anderson, Newcastle; Charles R. Welling, Nottingham; John Hadfield, Jr., Isaac M. Osborn, Heber P. Cooper, Sheffield.

Releases and Departures.—The following missionaries have been honorably released and sail for home to-day per s.s. *Laurentic*: From Great Britain—Joseph F. Tingey, Richard H. Smith, Leroy J. Parker, Alex. H. Lowe, John A. Harter, Arthur J. Evans, Nephi Gledhill, Frank J. Hill. From Switzerland and Germany—Frank V. Anderson, George A. Hill, Lorenz Fullenbach, William R. Adams. From the Netherlands—John K. Meibos, Martin Dalebout. From Sweden—James E. Holloday. With the company were thirty-two emigrants, in charge of Elder Alex. H. Lowe, assisted by Elders Martin Dalebout and Frank J. Hill. Elder Charles T. Brown, of the British mission, was honorably released and sailed for home May 28th, 1909, per s.s. *Cedric*.

Baptisms.—In the river near Busby, Kilmarnock (Scottish conference), one member was added to the Church by baptism on the 29th of May, Elder William Nibley officiating.

A baptismal service was held at the Bury Baths (Manchester conference) on Saturday the 29th ult., when four converts were baptized by Elder Nathan Doan. Two of the candidates were from Bury, one from Manchester, and one from Stockport branches.

A baptismal service was held Monday, May 31st, at the Turkish Baths, Hull (Grimsby conference), the ceremony being performed by Elders Alex. H. Lowe and Frederick W. Giles. Four of the number were from Hull and one from Malton. Confirmations took place at the water's edge.

At the Townhead Baths, Glasgow (Scottish conference), three members were added to the Church through baptism on May 3rd, at the hands of Elder Paul Condie. Confirmations took place at the water's edge. A number of saints and friends witnessed the ceremonies.

Successful Socials.—A very enjoyable social was held May 19th. in the Central Hall, Hickman Street, Gainsboro branch (Grimsby conference), in honor of Brother and Sister Alexander H. Lowe, who are returning to their home in Zion. A program of songs, recitations and speeches was given and refreshments served after which games were played. Brother John Harrison, on behalf of the saints, gave to Brother and Sister Lowe a beautiful present.

On Saturday evening, May 22nd, the saints and friends of the Northampton branch held a successful social in honor of Elder Charles D. Brown, who is about to return home after fulfilling a mission in the Birmingham conference. A pleasing program was rendered, and an enjoyable time was had by all. Elder Brown was presented a handsome gift as a token of love and respect for his faithful labors in this branch.

The York branch of the Grimsby conference held a very successful social on Monday evening, May 24th. A fine program of songs, recitations and dialogues was rendered, after which all present enjoyed themselves immensely playing games. The branch has just purchased a new organ, and the proceeds of the social will go to help pay for the same.

District Meetings.—On Sunday, May 16th, two very successful district meetings were held in the Lecture Hall, Coventry (Birmingham conference). President L. H. Durrant and eight traveling elders were in attendance. Elder Joseph E. Spendlove reported the Warwick branch and Elder William E. Crane the Rugby branch. "Beautiful Isle of Somewhere" was very nicely sung by Elder Delsel Selman and Miss Hartup of Nuneaton. Elder James W. Phillips spoke on the subject of the fall of Adam and was followed by President L. H. Durrant, who spoke upon the calling and authority of the servants of God, and the establishment of the Church in the days of Christ. Elder Elisha Peck was the first speaker at the evening meeting. He chose for his subject the personality of God, and the first principles of the gospel. "Internal and external evidences of the authenticity of the Book of Mormon," was the subject of a discourse delivered by Elder James W.

Phillips, after which we were favored with a solo by Miss Jaques of Coventry. President Durrant occupied the remainder of the time in a forceful dissertation on general salvation wrought by the atonement of Christ. There were about sixty people present at the evening meeting, half of whom were investigators. A successful street meeting was held at the close of the evening services.

Two very interesting meetings were held at York (Grimsby conference), on Sunday, May 23rd. There were present, President Frank T. Bennett, Elders Charles T. Jones, Eli A. Clayson, Arthur W. Hall. and Kendall U. Brown, Elder Hall presiding. At the afternoon meeting Elder Clayson spoke upon the necessity of present day revelation. Elders Hall and Jones rendered a sacred duet. The evening meeting was well attended, a number of investigators being present. Elders Clayson and Jones made interesting remarks, after which President Bennett spoke on the pre-existence of man, and his mission here upon earth. Sacred solos were rendered by Elders Jones and Hall.

On Sunday, May 23rd, a district meeting of two sessions was held at Ipswich in the Old Museum Building (Norwich conference). There were present six elders and Sister Nellie Taylor. At the afternoon meeting a branch was organized, Elder L. Vern Toolson being sustained as president and Elder A. C. McComb as clerk, President Horton spoke on the subject of tithing. Elder C. V. Wynder admonished the saints to attend their meetings regularly, and Elder Leroy Taylor spoke on the personality of God. Sister Dorothy Thalbon sang, "When shall we meet beyond the river?" Elder Thomas Taylor spoke of the power of the gospel, after which President Toolson bore his testimony, asking the saints to give him their faith and prayers to help him in the work to which he had been called. Sister Taylor discoursed upon the beauties of the gospel. The Sunday School was organized with the following officers: A. C. McComb, superintendent; Kitty Thalbon, first assistant; Elizabeth Wheeler, second assistant; Sister Gertie Carsey, organist.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIV.—ABANDONMENT OF KIRTLAND BY THE SAINTS.

Textbook: One Hundred Years of Mormonism (Evans), pp. 226-34.

References: History of the Church. Vol. III., pp. 1-7 and 87-148, also Vol. II., pp. 487, 521 and 529. (The first reference gives in detail the journey of the Kirtland Camp); Life of John Taylor, chapter 4).

I. FINANCIAL DIFFICULTIES.

1. The Kirtland Safety Society. (a) When organized. (b) Purpose of. (c) Failure of.

- (1.) Spirit of speculation throughout the nation.
- (2.) Effect of this spirit at Kirtland.
- 2. Result on the Church. (a) From within.
 - (1.) Charges against the Prophet.
 - (2.) Apostasy at Kirtland.
 - (3.) Organization of apostates.
- (b) From without.
 - (1.) The Gentile creditor.

II. THE PROPHET ESCAPES TO MISSOURI.

- 1. His life in danger at Kirtland.
- 2. His defenders. (a) Brigham Young. (b) John Taylor.
- 3. Incidents of the journey to Missouri. (a) Pursued by enemies. (b) Laboring (at Dublin, Ind.)

III. KIRTLAND ABANDONED BY SAINTS.

- 1. Headquarters of the Church at Missouri.
- 2. Removal of Kirtland Camp. (This is an interesting narrative, and may be given by some member of the class who has specially prepared.)

DIED.

DAVIS.—After a long illness of about four months, Sister Ann Mary Davis passed from this life on April 18th, 1909. She was formerly a member of the Cheltenham branch, Bristol conference. She has been in this country (Wyoming, U.S.A.) about one year. Interment took place in Evanston Cemetery.

TOWNSEND.—On Thursday, May 20th, of bleeding cancer, John T. Townsend. Brother Townsend was born October 9th, 1847, in Lancaster, Lancashire, and was received into the Church by baptism at the hands of Elder T. S. Gregson, March 25th, 1908. He died a faithful Latter-day Saint.

RADFORD.—On Tuesday, May 11th, 1909, Brother William Radford, aged 60 years, a faithful member of the Birmingham branch (Birmingham conference), after a lingering illness due to cancer in the stomach. The remains were interred in the Witton Cemetery on the 15th ult., President L. H. Durrant dedicating the grave.

CONTENTS:

Remarkable Discoveries in America	337	Scandinavian Mission is Prosper-	
Light on a Gospel Subject	... 338	ing	... 347
Minutes of the Sheffield Conference	342	From the Mission Field	... 348
Editorial:		Sunday School Lesson for Theologi-	
All Truth and Light is of God...	344	cal Department	... 351

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN